THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our help."—EDMUND BURKE.

No. 15, Vol. LXXI. Thursday, April 15, 1909. Price One Penny.

AN INTERPRETATION OF PROPHETIC TIMES.

IN the eighth chapter of the book of Daniel there is recorded the prophet's vision of the ram and the he-goat. Verse seventeen of this same chapter gives us the first intimation of the time that must elapse before the prophecies of this vision shall all have a fulfillment. It is there stated that "at the time of the end shall be the vision." Gabriel, who was speaking to Daniel, becomes more explicit a little later, for he says, "Behold I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be." The reference here is plainly to the end of that particular vision, for Gabriel's efforts were specially directed to giving an explanation of it. Further, in verse twenty-five there is a statement made whereby we may readily understand that this vision will not close its events until the nation or nations that reject God's rule on earth shall be "broken without hands," or without human agencies. Since this direct mode of administering justice in this world has been reserved by the Almighty for the "last days," there can be no doubt that this vision must continue in course of fulfillment until about the time of Christ's second coming.

In chapters 10-12 inclusive, same book, we find the record of another sublime vision which the Lord gave to this beloved prophet. An examination of the first portion of the two visions in hand discloses the fact that they are both founded upon the same great event—namely, the war between Persia and Greece under Alexander. The main purpose of the later vision seems to be that

greater details might be given than were supplied in the first one. In chapter twelve the whole time covered by it is made clear, for it shall not complete its course until the resurrection of the just, at the time of the Savior's appearance in glory with His angelic hosts to establish His personal reign on earth.

Again, St. John in the Book of Revelation, chapter thirteen, speaks of the great beast that rose out of the sea, and which was to continue for forty-two months. These matters are narrated in such close connection with the account of the second advent of the Savior—when He shall stand upon the earth again with His redeemed saints around Him—with the fall of spiritual Babylon, etc., that there seems to be no doubt that the life of this symbolic beast must be continued onward, in actual events, to the dawn of the Millennium also, just as those of Daniel's just passed are to be.

These three great visions, or prophecies, severally and unitedly, therefore, bring us down to the close of the present dispensation. In view of this fact it is evident that every attempt to fix the time for the ending of these visions which does not succeed in assigning an identical period for their close, does not proceed on correct principles. To give the *same year* for the winding up of these mighty prophecies seems like a hopeless task, considering the fact that commentators, so far as the writer's knowledge extends, have utterly failed to fix upon the same year for the termination, or close, of any two of them, not to speak of a harmony of date for all three. Notwithstanding this widespread confusion, an identical year for their simultaneous close can be given, and that, too, without straining any point involved.

Taking up, now, the first vision (Daniel 8), we find there the question definitely asked, verse thirteen, as to how long that particular one should take in running its full course; and in verse fourteen the answer is given as 2,300 days. This question and the answer both came from individuals called "saints." Now, the people of God who lived on this earth in the days of Daniel were called "saints," and it is a just and reasonable principle of interpretation that prophetic, symbolic times must be calculated in accordance with methods of computing time in use, or that have been in use in the world to which the one who gave the symbolic time belongs or did belong. Hence these 2,300 days must be reckoned according to the principles of some earthly method. No effort need now be made to show that the ancient Jews sometimes made a "day" stand for a year. The fact that they did so is too well known to admit of dispute. These 2,300 "days," in this instance, stand, therefore, for 2,300 years of our common time. To what date shall they be added?

Since the two great nations, Persia and Greece, are both involved in this vision from its very beginning, and since there is the difference of *many years* in their national founding, it is very evident that some other event, and one that is common to the

history of both nations, must be chosen as a starting point. Now, Daniel's vision plunges almost immediately into a view of the war that was to occur between Persia and the Greeks under Alexander, and it certainly was an event common to both nations. What is said before the great conflict is mentioned is merely introductory. This war began B.C. 334, for at that time the he-goat invaded the ram's dominions, and the first battle was fought at the Granicus. As these events all occurred before the beginning of the Christian era, when the world began a new count of the passing years, we must allow three hundred and thirty-four years to bring the date down to the beginning of A.D. 1, and there are left for the present dispensation 1,966 years out of the 2,300 years as found above, or, in other words, Daniel's vision of the ram and the he-goat and the associated events shall come to a close in A.D. 1966.

With respect to Daniel's last vision (chapters 10-12 inclusive), we find the same question was asked as to the time of its continuance, but the answer was given in different terms from those used in the first instance. Here the answer is "time, times and a half," and it is not given by a "saint" but by "a man clothed in linen" (verse 6, 7). Let us now ascertain who the "man clothed in linen" was! Referring to chapter 10: 5, 6, 9, we find He was the personage who gave the vision to Daniel, and from the prophet's description of His appearance there can be no doubt that He was a member of the Deity. In Revelation 1: 13-15, there is a description of the Son of Man, of Jesus Christ, so nearly like that given of the "man clothed in linen," that we need not mistake the identity of the latter. When Jesus gave the answer in view His place of residence was on a sphere where a day was the same in length as a thousand years of our time on earth (II. Peter 3: 8), and consequently the years embraced in the "time, times and a half" must be determined according to the rational principle already mentioned. If, now, we let a "time" stand for a celestial "day," another, or two such days will make "times," and the "half time" will give us in all two and one half days of celestial time, or 2500 years of earthly time. From what year shall these twenty-five autumns be reckoned? It is evident from chapter 11: 2 that this vision begins its course from the day that the prophet received it, and the date of that occurrence as given in the margin of our reference Bibles, King James' translation, was B.C. 534. Proceeding again as in the first instance it will take 534 years to bring the count down to the beginning of the Christian era, and out of the 2,500 years there remain 1,966 years, or, in other words, the last vision that Daniel had will also come to a close in A.D. 1966.

That there are other methods for computing the years represented in a "time, times and a half" cannot be denied. This term was sometimes used with sole reference to earthly periods, and when the proper principles are employed different results are, of course, obtained; but in the present case the matter must be con-

sidered consistently from the standpoint of the "man clothed in linen." This we have done, and the result is an astonishing coincidence with the date first developed.

Turning finally to Saint John's vision of the beast that rose out of the sea (Revelation, chapter 13), the first phase of the matter that engages our attention is the evident purpose of the Almighty to make this one beast represent all the nationalities that Daniel once saw in vision under the symbolism of four different beasts, an account of which is found in Daniel, chapter 7. In the vision of the more ancient prophet one nation was symbolized by a lion, another by a bear, a third by a leopard and the last one by a beast of unnatural form—by a monstrosity, and summing them up, the beasts of Daniel's vision were a lion, a bear, a leopard and an unnamed monster. Looking now, on the other hand, at the beast that Saint John saw rise out of the sea, we notice that it had the mouth of a lion, clearly indicating the presence within of the Babylonian lion. It had the feet of a bear. Its skin was not stretched sufficiently to cover up the Persian symbol entirely. The leopard is the same as the leopard of old, as Daniel used it in his symbolism; and the make-up of this beast of the Apocalypse with the body of a leopard, the mouth of a lion, and the feet of a bear is also an unnatural beast—a monstrosity. Here there is also pointed out to us a lion, a bear, a leopard and a monster, and this beast under one form is about as perfect a representation of the four beasts of Daniel's vision as inspiration could construct it; and we now see that the Revelator, Saint John, carries us back in his vision to the early days of Babylon—to its founding.

This beast of the Apocalypse was to continue for forty-two months (Rev. 13: 5). What length of time do these cover? Since a day was often made anciently to stand for a year, a month must stand for many years. How many? As a symbolic day standing for a year was a fixed and constant period of time—a revolution of the earth on its axis standing for a revolution of the earth round the sun, so a symbolic Jewish month (which, unlike our months of 28, 29, 30 or 31 days, was as constant in its length as the revolution of the moon round the earth), must stand for a constant period of time, and what is more appropriate to express in years the value of a symbolic month than a century? And there can be little doubt that these hundred years also represent the time necessary for the acomplishment of some planetary or celestial movement. These forty-two months are just so many centuries, or 4,200 years, and they must be counted out from the founding of Babylon, as we have already seen. In what year did that event occur? In an "Index to the Holy Bible," King James' version, William W. Harding, publisher, Philadelphia, U. S. A., 1871, the date is given as B.C. 2234. As in the two preceding cases, we must bring the reckoning down to the commencement of the present dispensation,

and, taking from the 4,200 years the 2,234 that are necessary to do this, there are remaining exactly 1,966 years, or to state the case differently, the lease of life of the beast that Saint John saw in his vision as recorded in Revelation, chapter 13, will terminate in A.D. 1966.

Upon this surprising development of equal dates, there are few comments to make. They are fixed by the purposes of God, or they are in agreement by *chance*. Let those who take the latter view figure out, if they can, what probability there is that this remarkable correspondence is due to no cause or chance. When the features that enter into these three different computations, all based on different principles, different symbols, different starting points, etc., are considered, we do not think the case is overdrawn when it is claimed that there is not one chance in many thousands, perhaps in millions, that the correspondence arises from "chance." The harmony itself is the strongest kind of evidence that the conclusions are based on truth; and, without essaying the role of a prophet, we leave the matter with our readers.

THOMAS W. BROOKBANK.

MINUTES OF THE SCOTTISH CONFERENCE.

THE regular semi-annual conference of the saints in Scotland was held in the South Side Masonic Temple, Glasgow, on Sunday, April 11, 1909. There were present President Charles W. Penrose, of the European Mission, President J. G. Johnston and twenty-four traveling elders of the Scottish conference, also President J. A. Rockwood and three visiting elders of the Leeds conference, and Elder Clyde Lindsay of the German mission.

The morning service commenced at 10 a.m., and after the opening exercises, the sacrament was administered by Elders J. H. Melville and W. W. Buchanan.

President Johnston gave a short address of welcome. The statistical and labor report for the past seven months was read and accepted, and the general and local authorities were presented and unanimously sustained.

Elder M. O. Ashton was released from his labors as president of the Glasgow branch, and was accorded a vote of thanks for his diligent and efficient work during the past thirteen months. Elder Richard Brown was unanimously sustained in his stead.

Elder B. S. Young of the Leeds conference addressed the congregation, speaking briefly of the valuable work of the Sunday Schools and Relief Societies in carrying out the purposes of God.

Elder Clyde Lindsay, who was returning home after filling a thirty-four month mission in Germany, spoke of the progress of the Sunday School work in Berlin, also of the necessity, power and results of both secret and family prayers among the saints of God.

President Penrose explained how readily the elders sent into foreign lands were able to learn the various languages required to proclaim the message of truth to the people. The gift of tongues is for special purposes, while the Spirit also enlightens the mind and helps the servants of God to acquire a language and use it under all circumstances. Emphasized the necessity of keeping up communication with the heavens through prayer. We should pray not only "when life gets dark and dreary," but in days of prosperity and sunshine. The Lord delights in prayers from the heart. Yet answers to these don't always follow immediately, but are often delayed, as in the case of Daniel the Prophet (Dan. 10: 12, 13). God's kingdom is organized in the spirit world just as it is in the natural world. The Lord's servants are now acting under His personal direction, and will continue to spread the truth and knowledge of the Lord until all evil shall be overcome.

At the afternoon service Elder A. H. Burt spoke very interestingly of his labors in Aberdeen during the past seven months. Had become acquainted with many very bright men, some of whom were leaders in two or three of the prominent churches of the country.

A very nice vocal selection entitled, "In the good old way," was well rendered by Elder James McMurrin, Brother Kirby and Sister Kelso.

Elder M. O. Ashton said the work of the Lord is growing faster and more steadily in Glasgow than it has done for many years. Commended the saints for their loyalty to the cause of truth. Showed the inconsistency of the world praying for light and dictating how the Lord must send it.

President Johnston rejoiced in the knowledge that the Lord's work was growing rapidly in Scotland, and that the people are becoming more broad-minded. The spirit manifested by the missionaries is gaining a place in the hearts of the people. When those who are hungering for righteousness hear the voice of truth, they follow. We are armed with the sword of truth, which must be used with care and in wisdom.

We were favored with a beautifully-rendered solo by Miss Jeannie Katerson.

President Penrose said that sin is the transgression of law, and by sin came death through the disobedience of our first parents. The sins of the fathers are visited upon the heads of the children, and the reason that many children die in their infancy is because of the weakness inherited from their progenitors. Evil is allowed by the Lord in this short probation that His children may gain an experience to enable them to appreciate the fulness of the glory of the Father when they inherit it. Adam transgressed wilfully, and brought death upon the human family, and on him rested the responsibility. But through the atonement of Christ man may regain the state enjoyed by the father of the race before the fall. The

actions of men in this life will be the gauge by which they will be measured and their positions determined in the life to come. In these latter days the requirements which our Father makes of us have been made plain through the restoration of the true plan of salvation. President Penrose continued with an excellent discourse on the first principles of the gospel, with such plainness and power that no one present will ever question that he spoke as one having authority.

At the evening meeting the hall was well filled and the same peaceful influence that was enjoyed earlier in the day prevailed.

President J. A. Rockwood of the Leeds conference explained in a very plain and convincing manner the character and attributes of God the Father and the Son. The first principles of the gospel were discussed in their proper order, and the necessity of obedience to them was forcibly emphasized. He bore a very impressive testimony to the truthfulness of the restored gospel and exhorted the saints to live up to its teachings.

"Crown Him Lord of all" was sung as a quartette by Elder Ashton and Brothers Kirby and Taylor.

President Penrose took that as his theme for a discourse which was listened to with intense interest by the crowed audience, the majority of whom were non-members. He spoke of singing that hymn considerably over seventy years ago, and of the Christian world's belief that Jesus would be so crowned at some time, yet His commandments and the Church He has established were neglected and repudiated. He referred to the work of salvation performed by the Savior, His sufferings and death and the perfect obedience to the Father by which He gained the crown over all things; narrated the work He accomplished between His death and resurrection for the redemption of the dead, His visits and teaching to His Apostles during the forty days preceding His final ascension, and went on to show what He would yet do in the resurrection of the just and afterwards of the unjust. He quoted from the Old and New Testaments on this subject, and described the judgment in which all accountable beings would be placed where they belong "according to their works." Argued that in order to reign with Christ when He is crowned "King of kings and Lord of lords," we must follow Him in this life, keep His sayings, obey His commandments. The speaker bore a mighty testimony to the work of Christ in these last days in restoring the "gospel of the kingdom" through the Prophet Joseph Smith, making a deep impression upon all present.

After singing "Do what is right," the benediction was pronounced by Elder A. Z. Richards.

A splendid Priesthood meeting was held on Saturday, April 10th, at the conference headquarters, when President Penrose gave many pointed instructions and answered interesting questions.

A. Z. RICHARDS, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 15, 1909.

SPECIAL TO THE MISSIONARIES.

SPRING seems to be opening at last. All the natural signs give token of its advent. The month of March was wintry in the extreme. It brought more snow than all the winter months did combined, but April smiles upon us with promise of good days to come, and this is a sign to the elders in the mission field to prepare for the out-door campaign. Street preaching can now be commenced in earnest and tract distribution may be followed without the discomfort or excuse attending showery weather.

In attending to this work, we are not to consult our personal dislikes or objections. We have a duty to perform; let us go at it like men. Childish disinclination to face the public must be overcome. Courage, determination, persistence have to be brought into active exercise. These are more than mere intentions. It is in the doing of them that our powers are developed and our joy is increased. Our brethren often go forth to this labor in weakness and sometimes with trembling, but they wax strong in the exercise of their powers, and return with songs of praise and pleasure in their souls, if not in their voices. There is a sublime satisfaction in the performance of duty in the face of obstacles and personal shrinkings. This helps to make men of our "boys," and promotes stamina, endurance and vigor, both mental and physical

We desire that the season of 1909 shall be a time of victory in the warfare against error and in the battle for truth and righteousness. Every missionary clothed with the authority of the Holy Priesthood sent down from on high in these latter-days should be armoured for the fray and equipped with the weapons of the Spirit. Our conflict is "not with flesh and blood." Nor are we required to enter into contention with the sectaries of the world. But "the sword of the Spirit" should be bright and glistening with the light of the everlasting gospel, keen and pointed and wielded in the power of God to divide between good and evil, the word of God and the traditions of men. Every soldier in the Lord's army should be valiant in the testimony of Jesus and conquer fear, hesitation and nervelessness. It is a grand and glorious crusade that

we are engaged in. The unseen Powers on High are and will be with us, brethren. We will feel their presence and their support. With their aid we can go forth to victory.

We may not immediately see the results of our efforts. But they will not be made in vain. We may be the sowers of the seed and others be the gatherers of the grain, but our labors will not be wasted. Outdoor preaching may seem to be but words floating on the air, yet while we are unaware of the effect, the pure testimony poured forth in the Spirit will often pierce souls of passers-by, and the sound thereof will linger in their ears until future events and opportunities will show forth their force in awakening the spiritually dead or asleep into active life in the Lord. While the season lasts, the time should be occupied. It is too precious to fritter away. The cost in time, talent and means devoted to the missionary life is too great to be thrown away in dilatory lingering or lazy neglect.

Outdoor preaching need not be limited to the cities and towns. There are country places—villages and hamlets—where it will be found profitable and requisite. The gospel is to be preached to "*every creature.*" Each elder is called upon to do his part in this extensive work. If he does not perform it, he will find everlasting regret. In the doing of it he will gain present and eternal joy. He will in no wise lose his reward. Let excuses, dislikes, obstructions count for nothing. Go forward in the might of the Lord and the power of the Priesthood and warn the world of judgments to come. Proclaim the restoration of the one true gospel by revelation in these latter days. Show its beauty, its simplicity, its divinity, and its harmony with Holy Writ.

In quoting ancient Scripture be sure that you have the language as it is found in the written word. Do not interpolate or add to it words not to be found therein. Be sure you are right in your citations, or else read them, and do that distinctly and correctly. Speak as the Holy Spirit gives utterance. Take time in opening for that Spirit to operate upon the soul. Do not shout too loudly or utter words too rapidly or in a weak and mumbling manner. A little practice, with humility yet with determination, will soon regulate these imperfections and confidence will increase by practice. Whenever it is possible, singing should form part of the outdoor service; prayer also, not in mere formality, but in the spirit of supplication.

Do not enter into disputations on the streets, nor notice questions intended to confuse and arouse hostility. Explain principle in the spirit of instruction, and let those persons who desire to object or inquire come to your residence or let you go to their's, where your conversations may be carried on without raising disturbance and conflict. "Be not weary in well doing." Keep up the work while the season shall last. It is well not to overdo it. Preserve your voices and your physical powers. Let all things be done in moderation, but be fervent, persistent, devoted and

spiritually-minded, and the power of God shall rest upon you to your heart's content, the glory of the Most High and the salvation of the souls of men. God bless you, brethren, in your labors of love!

C. W. P.

AS TO "PROPHETIC TIMES."

We give place in this issue of the *Star* to an article written by Brother Thomas W. Brookbank of Flagstaff, Arizona, who is the author of a number of thoughtful and well written essays that have appeared in print. While we publish this communication, we wish it to be distinctly understood that we do not endorse or hold the *Millennial Star* responsible for the ideas expressed, the calculations made, or the conclusions arrived at therein. Nor do we think it advisable for the elders or the saints to devote time or attention to the solving of those mystical problems contained in some portions of the Book of Daniel and the Apocalypse. They have been the means of causing much discussion in the Christian world, and have led many people into wrong conclusions and serious disturbances in their temporal affairs as well as in their spiritual beliefs.

We give space to Brother Brookbank's article because the subject on which he discourses claims the attention of a great many thinking people, and because his deductions appear quite as plausible as others that have been based on somewhat similar premises, but are as widely apart in their conclusions almost as figures can make them. The development of equal dates in the three great visions alluded to is remarkable, but not more so than some of the former calculations that have been demonstrated by the course of time to have been erroneous. Still, we do not wish to be understood as denouncing his effort as untrue, but leave it for the consideration of a large number of people who take delight in such reasonings and calculations.

There is one statement, however, on which our friend seems to be quite positive with which we do not agree, but which is only incidental to his main subject. That is that "there can be no doubt" that the personage who gave the vision to Daniel was "a member of the Deity." It is clear to us that the angel who gave Daniel his vision and the angel who unfolded the vision to John the Revelator, was not Jesus Christ, or any "member of the Deity," but an angel sent down from on high for the purpose. Read Daniel 10: 13, which will show that the personage spoken of was not one of the Deity, and Revelation 1: 1, which will prove the same concerning the personage who appeared to John and whom he was about to worship until he was forbidden—Rev. 22: 1-9.

We do not wish to enter into any discussion concerning the

"times and seasons" which the Lord has evidently kept in concealment until "the time of the end," nor do we desire to have our friends spend their time in vain on the doubtful question of heads, horns, beasts and mystical figures, when there is ample scope for their reflections and investigations in the grand and glorious principles which the Lord has made plain and beyond fair dispute, in His revelations to the Church through inspired men in this last dispensation.

C. W. P.

ABOUT TRANSFERS.

We are receiving numerous applications from elders in the field to be transferred to other conferences than those to which they have been appointed. We are pleased to say, however, that they are not usually made with a mere desire for change of locality or associates, but chiefly with the view of laboring in the vicinity of relatives, or for genealogical purposes. Now, while we desire to comply with these requests as far as is consistent with the work to be done in the different conferences, we have to call attention to existing conditions and the fact that the chief purpose of mission work is not to visit relatives or hunt up genealogies for ourselves or our friends. These are really subordinate considerations; praiseworthy no doubt, but not of paramount importance to elders sent out on missions to preach the gospel. Complaints come from worthy and wise conference presidents that after some of the elders had been trained, so to speak, in missionary work so that they are useful in the field, they want to be transferred to some other conference, and their places being supplied, if at all, by new hands, the conference from which they want to be removed is deprived of their help and experience. We think that the desires of our brethren may be gratified, without causing the difficulty that is complained of, if they will be patient and wait until the close of their missionary work is arriving and then spend the necessary time to visit friends and do genealogical collecting of names, etc. We see no need of breaking off work in a conference about the middle of an elder's time, for these purposes, and we ask our brethren to look at the matter as we have presented it and postpone their applications until a more suitable period. Let us hear from you, brethren, on this important matter.

C. W. P.

"Songs of Zion."—We have just received five hundred copies of this excellent music book, and orders can be filled promptly. The price is one shilling and sixpence per copy, postage extra.

CONFERENCE APPOINTMENTS.

Liverpool	...	...	...	...	Sunday, May	2,	1909.
Manchester		...	...	...	,,	,, 9,	,,
Leeds	...	...	...	...	,.	,, 16,	,,
Bristol	...	...	...	...	,,	,, 23,	,,
Sheffield	...	...	...	...	,,	,, 30,	,,

A GROUP OF TESTIMONIES.

"THE undersigned is a frequent reader of your bright and shining little *Star*, which glitters with light and intelligence. I have read so many testimonies of the power of God made manifest through faith, that I cannot refrain from mingling my testimony with others concerning the goodness of God to me and mine. Myself and my family were brought up strict in the Catholic faith. Last June two elders, W. L. Croff and H. F. Chambers, stood at the green with Bibles in their hands preaching to a few scattered listeners. My window was open and I heard quite distinctly all that was said. Elder Croff spoke of Peter being a married man and his wife's mother being healed by the power of God. This was new doctrine to me—the Apostle Peter being a married man. I was forcibly impressed with all of the remarks. Soon after Elder Croff left a tract—'Rays of Living Light.' I was strongly impressed with that title. We had a conversation after and I rented him two rooms. My daughter of twelve years of age was very deaf and her faith became so strong that she though she could get her hearing. These elders promised us that if we would receive the gospel my daughter would be healed of her deafness. Last September we were at Bradford and received the ordinance of baptism and the laying on of hands for the gift of the Holy Ghost. Immediately after the laying on of hands my daughter wished to be administered to that her hearing might be restored. President J. A. Rockwood and Elder W. L. Croff laid their hands upon her head and by the power of the Holy Priesthood and in the name of Jesus Christ they blessed her and prayed for her. I am very happy to say that her hearing is fully restored, and that since we have been allowed to read our Bible and get a proper understanding of God's most holy truths, we have been made very happy and our souls seem to be at peace.

I am, your sister in the gospel,

MRS. M. A. THOMPSON."

MY DEAR BROTHERS AND SISTERS,

I feel I would like to bear my humble testimony to the truth of the gospel taught by the "Mormons" or Latter-day Saints. I was always very fond of going to church and was never absent

if I could possibly get there. I was brought up a member of the English Church, but never got much help. What I heard on Sunday was forgotten by Monday. I thank our Heavenly Father for sending Elder Simons to my door with glad tidings of great joy and peace, Elder Grow being also of great help to me. I can also testify to the divinity of the mission of the Prophet Joseph Smith and to the truth of the Book of Mormon. I had always heard that "Mormonism" was very corrupt, but this was only taught by enemies. I have always found the elders to be honorable, discreet and upright men, and I pray that great success may attend their labors and that many converts may be added to the Lord.

Your sister in the gospel,

158 Gray Street, Bloemfontein. LYDIA OSMOND.

Lodge Farm, Hurst Green,
Sussex, April 12th, 1909.

MR. PENROSE,

Dear Sir,—I think it my duty to inform you and the readers of the *Star* of the manifestation of God's power and goodness to me in restoring me to health and strength. About seven weeks ago I was dangerously ill with pneumonia, and my father and mother told me if I had faith in God I could be healed, and advised me to call in the elders of the Church. But at that time my husband was prejudiced against the Latter-day Saints and their religion. However, he gave his consent for me to send for them, and father sent a telegram to Elders L. O. Clark and W. S. Smith, of Tunbridge Wells, Kent, and they came and administered to me and prayed for my recovery. From that time I began to recover. I beg to acknowledge the hand of God in answering the prayers of His servants, and I hope in the near future to be permitted to join God's people.

I am, yours faithfully,
ELLEN WRIGHT.

FROM THE MISSION FIELD.

Release and Departure.—Elder Espey T. Cannon, of the Swiss and German mission, was honorably released and sailed for home per s.s. *Baltic*, April 9th, 1909.

Arrivals.—The following missionaries arrived for the European mission, April 12th, 1909, per s.s. *Canada*: Chester W. Reese, George W. Smith, Harold W. Langton, Arthur F. Barnes, Jr., Salt Lake City; John A. Beck, Spanish Fork; William Greenwood, La Grande, Oregon; Henry Charles Perrett, Idaho Falls, Idaho; William Jackson, Manassa, Colorado; James Brown, American Fork; James Monson, St. Charles, Idaho; Erastus J. Christiansen, Mayfield;

David E. Quist, Claresholm, Canada; Pieter T. Hart, Ogden; William H. Allsop, Grace, Idaho.

Appointments.—The elders who arrived for Great Britain, April 12th, 1909, have been appointed to labor in the following conferences: Henry C. Perrett, Chester W. Reese, Bristol; John A. Beck, Irish; Harold W. Langton, George W. Smith, William Jackson, Liverpool; William Greenwood, Newcastle; James Brown, Scottish.

Relief Society Reports.—The following Societies report having held very interesting services in commemoration of the organization of the Relief Society by the Prophet Joseph Smith, March 17th, 1842: York, Keighly, Burnley, Worksop, Blackburn, Bristol, Clayton, Lancaster, Nottingham, Hull, Halifax, Pudsey, North London and Birmingham. Sister Penrose is exceedingly pleased with the growing interest which the sisters are manifesting, and the amount of money which she has received as donations to the general fund.

District Meetings.—On Sunday afternoon and evening, April 4th, two very successful district meetings were held in the mission room, at 45 High Northgate, Darlington (Newcastle conference). President Walter H. Caldwell and five of the traveling elders of the conference were present. The meetings were largely attended by both saints and strangers. In the evening meeting the hall was filled, about one hundred being present. The Spirit of the Lord was greatly manifest in both meetings. Two solos were sweetly rendered by Sisters Amy Wright and Flora Ridge, of the Middlesbro branch, which added greatly to the interest of the meetings.

Baptisms.—On the 3rd inst. a baptismal service was held at "Deseret," South Tottenham, London, when two converts were baptized by Elder Owen F. Beal. A similar service was held at the same place on the 13th inst., when another convert was initiated into the fold of Christ. The ordinance of baptism was administered by President Alvin E. Jordan.

A baptismal service was held on the evening of the 6th inst., at Livingstone Street Baths, Birkenhead (Liverpool conference), when two converts were led into the waters of baptism by Elder J. Y. Card. Appropriate remarks were made by President E. H. Williams to about twenty-five saints and friends who had gathered to witness the sacred ordinance.

On Thursday evening, April 8th, 1909, a baptismal service was held in Ipswich (Norwich conference), at the home of Sister Carsey. Elders D. R. Allred and A. C. McCombs each spoke on the object and sacredness of the ordinance of baptism. Two converts were then baptized in the river Gipping, Elder T. Vern Toolson officiating. Confirmations took place immediately after.

On April 8th, 1909, in the Carron River, near Falkirk (Scottish conference), three souls were added to the Church by baptism, Elder W. W. Sagers officiating. They were confirmed at the water's edge

A baptismal service was held in the saint's meeting room, Donegal Street, Belfast (Irish conference), April 6th, 1909. After singing and prayer, Elder Albert Black spoke on the ordinance of baptism as taught by our Savior and His apostles. Two candidates were baptized by President T. J. Bennett. On April 12th a similar service was also held at the same place. After prayer, President T. J. Bennett spoke on baptism and requirements after its acceptance; he also spoke on the baptism of the Spirit, after which four souls were baptized by Elders Victor O. Jackson and Eugene Pickett. Three of them were from Londonderry and one from Carmoney.

Successful Socials.—On Friday, the 9th inst., a very successful "tea" party and entertainment was held in the Temperance Hall, Hanley, for the benefit of the newly-organized Relief Society of the Hanley branch (Birmingham conference). There were about seventy-five people in attendance, a number of whom had come from Tunstall and Leek, a distance of twelve miles. The refreshments were prepared by the Relief Society sisters. An excellent program of songs, recitations and speeches was rendered. Sister Emma Braithwaite complimented the society on the success of this, its first entertainment, and impressed upon the members the necessity of following the counsel given by Sister Penrose.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON X.—EXPULSION OF THE SAINTS FROM JACKSON COUNTY.

Textbook: One Hundred Years of Mormonism (Evans), pp. 166-81.

References: History of the Church, Vol. 1. pp. 372-400; Life of Joseph Smith—Cannon, chapter 26; Pratt's Autobiography, pp. 98-113; Missouri Persecutions—Roberts, pp. 69-110; History of Utah—Whitney, pp. 100-110; Improvement Era 1902, first article; Doc. and Cov. Sec. 90, 101.

I. EXISTING CONDITIONS.

1. The Missourians. (a) Their characteristics.
   (1.) Were from the South.
   (2.) Their social and intellectual life.
   (3.) Jealous and superstitious.
   (b) Their habits and aspirations. (c) Their dislike of "men of color." (d) Their political fears.
2. The Saints. (a) Their characteristics.
   (1.) As shown by their meetings on the "Big Blue."

(2.) Were mainly from New England.
(b) Their love for education.
(1.) The school for elders.
(c) Their faith in God and hope for Zion.

3. What they produced. (a) Hatred and mistrust of the "Mormons." (b) Kept "Mormons" from mingling with the Missourians.

II. Charges Against the Saints.

1. The "Secret Constitution." (a) What it was. (b) Spirit of it.
2. Idle, lazy, and vicious.
3. Claimed to receive direct revelation.
4. Claimed to heal the sick and to speak in tongues.
5. Claimed to perform miracles.
6. Claimed that God had given them Jackson County.

III. The Mob and the Saints in Persecution.

1. Bitterness of the mob.
(a) How manifested.
(1.) In their meeting and resolutions.
(2.) In the destruction of the printing press.
(3.) Upon Edward Partridge and Charles Allen.
(4.) "You know what our Jackson boys can do," etc.
(b) Some of the threats.
(1.) Their horrible nature.
(c) The mob's attacks.
(1.) At Prairie Settlement.
(2.) At Independence.
(3.) The Battle.

2. The Spirit of the Saints. (a) As shown in their official publications. (b) As expressed by Bishop Partridge. (c) As testified by a sister. (d) As shown in defense. (e) Scene at the bank of Missouri.

IV. Why Afflictions Came Upon the Saints.

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EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN